4: Léry--II, 2
116, 533, 136

(1557) 1880

Tupinamba

Camouroupony-ouassou is a very large fish which is mentioned by the Tupinamba when dancing and singing. It is often repeated in this way: Pira-ouassou a oueh, Kamouroupouy-ouassou a oueh, etc.

4: Léry--II, 2
116, 226, 251

(1557) 1880

Tupinamba

The savages seeing such big swarms of fish frothing in the sea, shoot suddenly among them with such markmanship that at almost every shot they transfix several of them with their long arrows. The fish shot in this way cannot go to the bottom and the men swim out and collect them. The flesh of these fish is very palatable, more so than anything else; and after they are dried on the barbecue they make excellent flour.

4: Léry--II, 6 (1557) 1880 Tupinamba
116, 226, 501

They make fish hooks out of thorns and their lines out of fibers of a grass which they call toucon, that is prepared in the same way as flax, and is far stronger. They not only fish from the shore and coast, but also from small rafts which they call piperis, made of five or six round sticks, thicker than the arms, tied together with creepers. Sitting on them with out-stretched legs, they go wherever they wish on sea or river, using a small flat stick as a paddle. These piperis are a fathom long and two feet wide and cannot withstand a storm. Moreover, only one man can sit on them.

4: Léry--II, 11 (1557) 1880 Tupinamba
116, 241

To make a clearing they first burn the trees at the base and then fell them. [AM: Summary].

4: Léry--II, 23 (1557) 1880 Tupinamba
116, 276

They gather tobacco leaves [AM: petun] and suspend them in small bunches in their huts to dry. Then they take four or five leaves which they wrap in some big leaf in the form of a cornucopia. They light the smaller end and they put it in their mouths, inhaling the smoke which goes out through their noses and their pierced lips. This smoke nourishes them and when they are at war and pressed by necessity they can remain three or four days without eating anything. It is also used to distil the humors of the brain, and you never see one of our Brazilians without one of these cornucopias hanging from his neck. When they speak to you, in order to keep fact, they inhale the smoke, which goes out through their nose and the hole in their lips, for they keep the mouth closed. . . . I have never seen a woman smoke.

4: Léry--II, 25-27 (1557) 1880 Tupinamba
116, 244

They cultivated tubers called hetich [AM: sweet potatoes]. They had three varieties which Léry distinguishes by the color of the tuber after it has been cooked. The Tupinamba women cut them into slices to plant them.

They also cultivated peanuts, big beans (commanda-ouassou), small ones, grey and white (commanda-miri), and pumpkins (maurougans). [AM: Summary]

4: Léry--II, 26
116, 263

(1557) 1880

Tupinamba

The Tupinamba pound and mash pepper with salt [AM: salt they extract from pits filled with sea water]. They call this mixture yonquet. They use it as we do salt, but they put the food into their mouths first and then take some of the mixture with two fingers.

4: Léry--II, 43-51 (1557) 1880 Tupinamba
116, 266, 727

Now we shall see how prisoners captured in war are treated in the land of their enemies. As soon as they arrive, they are fed on the best food to be had, and they are also allotted a woman [AM: though no husbands are given to the females]. The man who has a prisoner is not loath to permit marriage with his daughter or sister. The prisoner's wife is nice to him and supplies all his needs. They are kept in captivity for a long time, more or less according to their abilities as hunters and after they have fattened them like pigs in a sty, they break their heads and eat them while performing the following ceremonies.

When all the surrounding villages have been notified of the execution day, men, women and children flock together. Then they dance and drink [44] caouin the whole morning. Even the victim, in spite of knowing his fate, does not show sadness, but, on the contrary, covered with feathers, he jumps about, drinks and is the jolliest of all. After he has enjoyed himself and sung for six or seven hours, he is seized by two or three of the most distinguished men in the crowd and is tied around the waist with a cotton rope, or rope made of the fibers of a tree called vuire.... The prisoner does not resist though his two arms are left free. He is thus taken about the village in triumph. Boasting audaciously and confidently of his past deeds, he says to those who hold him fast: "I am a brave who has tied up and chained your relatives." Then becoming more and more excited, but with the same air, he turns in all directions and

addressing a man in the crowd says: "I have eaten your father", or to somebody else: "I have knocked down and eaten your brothers." In short, he adds, "I have eaten so many men and women that I cannot count them. As far as that goes, don't have any doubt but what the Margaiats of my nation will eat as many of you as they can capture." Finally, after he has been thus shown in public, the two savages who hold him, step apart, one to the right and the other to the [45] left, for a distance of about three fathoms, holding in their hands the ends of the rope, which being of equal length, they pull so firmly that the prisoner being fastened, as I have said, around the waist is held in one position and cannot move in either direction. Then stones and potsherds or both are brought to the prisoner. Those who hold the rope, in order not to be injured protect themselves with shields, and say: "Take revenge of your death." Thus the prisoner throws missiles and kicks hard at those who stand around him, and who number sometimes as many as three or four thousand. Don't ask me whether some are hit... When he has exhausted his missiles and everything which he can throw, even clods of dirt, then the killer, who has remained hidden during the day, sallies out of one of the houses with his club which is splendidly trimmed with the most beautiful and wonderful feathers. He also wears a feather bonnet and other ornaments. Approaching the prisoner, he addresses him in these terms: "Are you not of the nation called Margaiat, which is our enemy? Have you not killed and eaten our relatives and friends?" The prisoner more

assured than ever answers in his language: "Pa, che tan tan, aiouca atoupave," that is to say: "Yes, I am very strong and have really knocked down and eaten many."[46] Then to make his enemies angrier, putting his hands on his head, he exclaims: "I am not pretending. How many of your people I dared attack and capture, and how often have I eaten them." Adding other similar words. The one who is ready to kill him says: "You who are now in our power will be killed by me, then barbecued and eaten by all of us." "Well," he answers, "my relatives will avenge me." These barbarians who fear natural death nevertheless consider themselves happy to die publicly in the midst of their enemies....[47]

Then while they are still speaking, the one who is ready to perform the killing, raises his wooden club with two hands and with the rounded section at the end of it strikes the head of the poor prisoner, like a butcher who knocks down a bull. I have seen some of them fall dead at the first stroke without moving arms or legs. It is true that you can see them tremble and shake when they fall down on account of the twitching nerves and the blood which oozes forth; but the executioner strikes the head with such accuracy and selects so well the particular place behind the ear [AM: so that there will be no loss of blood] that usually to take their lives it is not necessary to strike twice....As soon as the prisoner has been knocked down, if he had a wife, she will come near the corpse and mourn a little....after she has thus shown her

grief and shed a few tears on her dead husband, if she can she will be the first to eat some of his flesh. This is also done by the old women, who are more covetous of human flesh than the young women, and constantly request of those who [48] have prisoners that they dispatch them in this way. They come with warm water, which they keep in readiness, and after removing the first skin they whitewash the corpse so that they make the corpse as white as a suckling pig which our cooks prepare for roasting.

Then the master of a slave orders him and others to take the corpse and split and cut it into pieces, which is done so quickly that there is no butcher in this country who could dismember a sheep faster.... These barbarians in order to make their children fierce and implacable, rub their bodies, their arms, their thighs and their legs with the blood of their enemies.... This is done before they cut the corpse into pieces with sharp stones made for that purpose.

All the parts of the body and even the tripes, after having been cleaned, are immediately put on the barbecue, near which, while everything cooks according to their fashion, the old women gather to collect the grease which runs along the [49] sticks of these big high wooden grates, and exhort the men to always give them such meat, and licking their fingers say: "ygatou", that is; "It is good."....[50]

When the flesh of one prisoner or of many, since they often kill two or three in one day, is cooked, all those who have co-operated in the slaughter, after they have rejoiced around the barbecues and bestowed furious looks on the pieces and limbs of their enemies, get a piece before leaving, even if they are numerous. They don't do this for the sake of the food, though they admit that this human flesh is marvelously good and delicate, but out of vengeance rather than pleasure [AM: with the exception of the old ladies, who are fond of it]. Their main purpose is that by gnawing the bones of the corpses they spread by this means fear and terror to the living. In fact, to increase their foul courage, everything that they can find of the bodies of their prisoners, from the toes to the nose, ears, and top of the head, is entirely eaten by them, with the exception of the brain which they do not touch. Moreover, they keep the heads....and the first thing they exhibit to the French when they visit them is these heads stripped of flesh and they then recite their deeds and say that they deal in the same way with all their enemies. They also [51] carefully keep the longest and largest bones of the thighs and the arms from which they make flutes and fifes, and the teeth, which they pull out and string like beads of a rosary and wear round their necks.

Those who do the killing regard it as an act of glory and honor; and the very day that it is done they go apart and have their chest, arms, thighs and calves slashed to the point of bleeding as well as other parts of the body. To make these wounds show

for the rest of their lives, they rub the incisions with certain mixtures and black powder, making erasure impossible. The more of these marks they bear, the more prisoners they are known to have killed and are accordingly esteemed more gallant than the others.

If the women given to the prisoners are pregnant, the savages who have killed the father insist that such children originated from the seeds of their enemies and they eat them soon after their birth, or they allow them to grow up a little before taking such extreme measures.

4: Léry--I, 124
116, 302

(1557) 1880

Tupinamba

From childhood males have their hair clipped short, from the top of the head to the forehead, like a monk's tonsure; and behind in the fashion of our ancestors and of those who allow their hair to grow, they part their hair on the neck.

4: Léry--I, 124 (1557) 1880 Tupinamba
116, 291

There is a certain grass in that country, about the width of two fingers, which grows somewhat bent, round and long, like the stalk which covers the blade of the millet, called buckwheat. I saw old men (not all of them, and by no means the young men and still less the children) taking two of these leaves which they put and tied around their penises with cotton thread. They also wrap them with hankerchiefs and other rags which we gave them.

4: Léry--I, 125 (1557) 1880 Tupinamba
116, 301

Young children, after their lips have been pierced, wear in the hole a certain bone, white as ivory and well polished, made in the shape of a small ninepin, like we play with here in the game pirouette, the sharp point sticking out about an inch. This bone is kept in place by a stop between the flesh of the tooth and the lips. They may be removed and put back at will. This white bone is worn only through adolescence. It is called aw. When they are grown up and called conomiouassou, they insert instead in the hole of their lips a green stone [AM: a kind of false emerald] which is also held by a stop inside and the part appearing outside is round and wide, but twice as thick as a nipple. Some of these ornaments are as long and round as a finger.

4: Léry--I, 126 (1557) 1880 Tupinamba
116, 301

'On a sandstone they polish fragments of a big seashell called vignol making them as round, neat and regular as a coin. They are then pierced through the center and threaded on cotton. These necklaces are called boü-re and are coiled around their necks as we do gold chains here... I had some that were three fathoms long. The natives also make necklaces called boü-re with black wood, which is as heavy and black as jet.

4: Léry--II, 126
116, 301

(1557) 1880

Tupinamba

They also have crescents, half a foot long, made of well polished bones as white as alabaster, which they call yaci after the moon, and they wear them on their chests hanging from the neck by a string of cotton.

4: Léry--I, 127
116, 293, 287

(1557) 1880

Tupinamba

With stones or an iron knife they chop the feathers plucked from white fowls into minute pieces. They boil them with brazil wood to dye them red. Then they smear their bodies with gum and glue on these feathers, thus feathering their bodies, their arms and their legs.

4: Léry--I, 128 (1557) 1880 Tupinamba
116, 293

They fasten patches of tucan skin covered with yellow feathers to their temples with wax. [AM: Summary]

4: Léry--I, 128
116, 301

(1557) 1880

Tupinamba

They also wear ear ornaments, made of white bones, and very similar to the lip ornaments worn by the young men.

4: Léry--I, 129
116, 411, 531

(1557) 1880

Tupinamba

They decorate their clubs with feather trimmings and the result is a marvelous sight for these feathers are so nicely selected and arranged.

4: Léry--I, 129
116, 301, 287

(1557) 1880

Tupinamba

The feather ornaments of the Tupinamba were mosaics of feathers.

The caps, bonnets, bracelets and other garments of green, red, blue and other colors were made with feathers diversified, combined and neatly tied up with very small pieces of bamboo and cotton thread, so cleverly arranged that they looked like velvet with a long nap.

4: Léry--I, 130
116, 301

(1557) 1880

Tupinamba

They tie on their legs anklets made of the shells of a fruit, very much like the water chestnut, which they fill with small stones. These anklets jingle like bells.

4: Léry--I, 135
116, 302

(1557) 1880

Tupinamba

Designs are painted on the women's cheeks: red spirals and lines across their eyebrows and over the eyelids.

4: Léry--I, 135 (1557) 1880 Tupinamba
116, 301

The women make big bracelets, consisting of several pieces of bone, cut and carved like the scales of a fish and so neatly set with wax and gum which is mixed together into a sort of glue, that nothing could be better. When finished, these bracelets are a foot and a half long and are similar to the brassards which are used in playing ball here.

Women wrap their arms with the necklaces which they have.

4: Léry--I, 141-143 (1557) 1880 Tupinamba
116, 252, 262

They have two kinds of tubers which they call aypi and maniot. In three or four months they grow to the size of a man's thigh and about a foot and a half long. After they have been pulled up by the women (men do not bother with them) they are either dried on a barbecue or grated into a flour as white as snow by being rubbed on a [142] board in which certain small sharp stones have been inserted. This flour is then put on the fire in large wide pans which hold about a bushel.... While the flour is cooking it is stirred with a half gourd which is used as a spoon....

They have two kinds of flour, one well roasted and hard called ouy-entan, which keeps well and is taken with them when they go to war, the other which is not baked as long and is softer, called ouy-pon, being tenderer and better than the first kind.... [143] Both flours are suitable for making a mush called mingant, especially when fat broth is used. It then becomes clotted like rice and has a savory flavor....

4: Léry--I, 143 (1557) 1880 Tupinamba
116, 264

They eat the flour [AW: manioc flour] by taking it from an earthen vessel with four fingers and throwing it from a distance into their mouths, never wasting any.

4: Léry--I, 144 (1557) 1880 Tupinamba
116, 252

After these green tubers, aypi and maniot, have been grated, the women make big balls with the fresh wet flour, squeezing them and pressing them strongly between their hands and thus extract a juice almost as clear and white as milk. They keep it in earthen vessels and put them in the sun. The heat coagulates it like cheese curds. Then pouring it into a pan they bake it on the fire as we do omelets.

The aypi roots are roasted in ashes or near the fire.

4: Léry--I, 148 (1557) 1880 Tupinamba
116, 273

The tubers are thinly sliced and boiled in big clay vessels. When they are soft and tender, they are removed from the fire and allowed to cool. This being done, several women squatting around these vessels, take these softened tuber slices out, and after chewing and turning them in their mouths without swallowing, they throw them into other earthen vessels which are ready on the fire and boil them immediately. They stir the mixture with a stick until it is sufficiently cooked and then remove it for the second time from the fire without straining it. It is then poured into huge clay jars which hold half a hogshead [AM: 30 gallons]. After it foams and is fermented, they cover these vessels and leave the beverage until they are ready to drink it. They also boil and chew maize to make of it a beverage which is muddy and thick and tastes like curds. They make two kinds, red and white....Sometimes they have more than thirty of these jars [AM: which contain 60 Paris pints] full which are placed in a line in the middle of their houses remaining covered until they drink the beverage.

They drink this caoin lukewarm and the first thing that the women do is to build a fire around the jars to warm them. They uncover the vessel at the end of the line and they stir the muddy beverage and then draw it with big calabashes halved in two....The dancing men pass by the women who wait on them serving to each one of these big bowls. These cupbearers do not forget themselves, tippling and dispatching it at a gulp. Do you know how much they drink? Not until all the vessels, even if there are hundreds

of them, are empty and there is not a single drop of caouin left in any of them, do they stop. After they are so drunk and intoxicated that they can drink no more they vomit and start with more energy than before. They never eat when drinking.

4: Léry--I, 149 (1557) 1880 Tupinamba
116, 273

I repeat that it is the women who do the job [AM: of preparing beer], and though I have not seen any preference given to the girls over those who are married (as somebody wrote) [AM: Thevet wrote that only virgins were allowed to chew the tubers or the maize], the men believe that if they chewed the roots or the millet to make this beverage it would not be good.

4: Léry--I, 152
116, 273, 527

(1557) 1880

Tupinamba

During drinking bouts, to heat their brains, they sing, whistle, encourage and exhort each other to behave bravely and to take many prisoners when they go to war, and formed like cranes, they never stop dancing and moving to and fro through the houses where they assemble until everything is finished. They never leave as long as there is something left in the jars. And to prove what I have said that they rank first and are supreme in their ability to drink, I believe that some of them in one sitting have consumed more than twenty pots of caouïn each. They are dressed in feathers when they kill a prisoner and you should see them roll their eyes. Sometimes also, neighbor next to neighbor, they sit in their hammocks and drink more moderately. As a rule, all the men of a village or of several villages assemble to drink. Private bouts are very rare among them.

4: Léry--I, 152-153 (1557) 1880 Tupinamba
116, 264

They wash their hands and their mouths, before and after meals, lest they remain clammy with flour.... When eating they observe complete silence.

4: Léry--I, 153 (1557) 1880 Tupinamba
116, 292, 535

They used to get together every day in their villages to dance and enjoy themselves. The young bachelors have peculiar customs: with bunches of feathers called araroye suspended from their waists and sometimes with maracas in their hands, and with dry fruits jingling like snail shells tied up and fastened around their legs, they spend the whole night going to and fro, jumping and dancing in this array from house to house... In all their dances, those in which they follow each other in line, or those in which they form a circle, about which I shall speak when dealing with religion, the women never mix with the men, and if they want to dance they do it apart.